

The American Friend

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New Series
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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

IT WAS A CASE OF "ALL WELL AND SAFELY STOWED AWAY"

The caravan that departed for Scatertown on April 13 has arrived. "All well and safely stowed away following a barrage of newsmen," as Jack Kaltenbach wrote on the next morning. "The give and take has already begun. The men are in excellent spirits. . . Tomorrow morning can't come too soon, however, for not until we are really at work will we feel totally started."

In the meantime, problems continue to press hard upon the workers in the Refugee Office in Philadelphia. Many thanks are due, however, to the corps of very faithful volunteers who have been giving so lavishly of their time. It is not possible to list them all, but there are certain ones who merit very particular mention. There is Natalie Kimber, who is putting her rich experience and social service training to work—full time—for the Refugee Service, filing offers for hospitality and placement, doing office interviewing and a variety of other services. Mrs. Eliza Newkirk Rogers is giving much of her spare time; Miss Emily Bradbury of Germantown gave her spring vacation to prepare a manual for the office staff, and a notebook of information for speakers. Mrs. Darnell, of Haddon Heights, N. J., has been working on an employment file. Others are giving help in translating, such as Louisa Jacobs, Mrs. Reinemann and Kurt Huff. Frank Atkinson, of Moorestown comes Mondays—his one free day—and Marjory Stewart and her sister, Mrs. Tucker, came in almost daily when they were here on a six weeks' visit. Katherine Smearer, Frances Andrews, and others have helped with handling publicity. The Refugee Service is very grateful for this assistance, and could put other hands to work—translators, and people who can use the typewriter are particularly helpful, but those who have not these talents will also be gratefully used. These are not dramatic services, but they are very necessary.

FELLOWSHIP AWARDS

While emergency services are claiming public attention, other more quiet concerns move steadily ahead in the offices at 20 South Twelfth Street. Among these regular concerns is the awarding of two fellowships annually—the Mary Campbell Fellowship for foreign study,

and the Mary Williams Fellowship for teaching at the Friends School at Ram Allah, Palestine. The Committee of Award is happy to announce that the Mary Campbell Fellowship has been granted this year to Morton A. Brown, who holds a Bachelor's Degree from Washington and Lee University, and a Master's Degree from Harvard, and is now studying at Pendle Hill. The award of the Mary Williams Fellowship follows a new departure this year. It is being granted, on the recommendation of Dr. Khalil Totah, Principal of the School, to Wadi Didis, a teacher and former student of the School, who will come to this country for a year of graduate study. Perhaps the truest emissaries of good will are the foreign students who are studying in various parts of the world, and it is fitting that

AMONG OUR CONTRIBUTORS TO THIS ISSUE

(Not elsewhere identified)

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the Service Committee should add two more to this truly international fellowship.

WHEREAS THE MOST PITIFUL AND HELPLESS SUFFERERS ARE CHILDREN

Sometimes implications of curiously human import are hidden away beneath the formal phraseology of Congressional resolutions. Such is true of the Joint Resolution, introduced in the Senate on February 9 by Senator Wagner, "To authorize the admission into the United States of a limited number of German refugee children." This resolution is so close to the aims and purposes of the American Friends Service Committee, and, if it is passed, may so intimately affect its activities, that Friends should be familiar with it. "Whereas there is now in progress a world-wide effort to facilitate the emigration from Germany of men, women, and children of every race and creed—suffering from conditions which compel them to seek refuge in other lands, and whereas the most pitiful and helpless sufferers are children of tender years"—reads the preamble of the resolution, "be it resolved that not more than 10,000 immigration visas may be issued during each of the calendar years 1939 and 1940, in addition to those authorized by existing law, for the admission to the United States of children fourteen years of age or under—from any territory now incorporated in Germany. There is a proviso, however, that "satisfactory assurance" be given that such children will be supported and cared for "through the voluntary action of responsible citizens or private organizations."

This resolution is to be the subject of a joint hearing, and Robert Balderston, one of the three American Friends Service Committee Commissioners to Germany, has come home to testify before that hearing, and to present European experience with similar projects for the emigration of refugee children in England and Holland. The outcome of this hearing should be of concern to all who care for the rights of the personalities of children.

Hundreds of children and young people, in Vienna alone, have found themselves outcasts. For the little Jews it is *streng verboten* to play in the parks, and *mischlings*, or children of mixed races, are gazed at askance. Children of Jewish faith have schools of their own, but the school life of a little *mischling* is likely to be one long story of wretchedness, shut in by a sense of loneliness and inferiority. Here is a problem that is particularly ours.

THE AMERICAN FRIEND

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Editor

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Things to Be Kept in Mind

DAY by day the world seems stumbling shakily toward the brink of the abyss, yet all the time hypnotized by the horror of it all. One is aghast at the incredible folly, the utter uselessness, the monumental stupidity, and the sheer wickedness of what is generally accepted as the inevitable drift toward war. No people on earth wants war — all abhor and fear it — yet we all seem to be in the vise of unbreakable circumstances from which there is no recourse or relief.

As the ruthless tide of force and aggression threatens to engulf the world, as peoples and nations face wanton invasion and destruction, including folks whom we know and who are dear to us, those who have long and consistently espoused the pacifist principle are being tested to the very marrow of their being. It is difficult not to keep our professed principles and our strong feelings in separate compartments. A tried and true Friend writes us: "I still *think* I'm a pacifist — and you?" Thinking and feeling do come into continual conflict within us these harrowing days.

It is certainly no time for pride of opinion and easy dogmatism. On the other hand, there are certain things to keep in mind that should tend to steady us. In the first place, we need not waver in our conviction as to the essential righteousness of the spirit and method of good will, and of the inherent and infective evil of violence. Holding to this conviction, we have no reason to think that the fundamental moral law has changed whereby ultimate good may be achieved by doing wrong. Let us not forget that the present evil grows out of what was hailed as good in 1918. In a time of tension and menace such as this, we should judge the end by the long view rather than by the immediate event, difficult as that is to do.

As our emotions are stirred and our feelings are played upon by the aggression of the dictators, we cannot be reminded too often that the issue at stake in Europe is not one of democracy as opposed to fascism, as we are so often urged to believe. What, for example, has been the dominating motive behind England's devious, diplomatic maneuvering these recent years? Certainly not a passion to preserve democracy in the world. Otherwise, why did she decline to aid her friend, democratic Czechoslovakia,

while now she has pledged military support to the more distant Poland, a dubious dictatorship?

No clearer declaration of the realities involved has been made than by a distinguished visitor in this country, himself an Englishman. Canon Raven, a prominent English churchman, frankly says we should understand that America in sending aid to Great Britain and France, is not placing her vast resources behind democracy, but is helping to maintain the policies of "the world's two most unrepentant imperialisms." He therefore decries our government's policy of supporting the "democracies" of Europe, holding that we are thus making war more likely, and are thereby helping to postpone a genuine settlement of the underlying social and economic problems which make permanent peace impossible. In short, Canon Raven says we serve no good purpose in aiding the "unrepentant imperialism" which is his own country. It will be recalled that when his fellow countrywoman, Maude Royden, made a speaking tour of the United States three years ago, she begged us to stay out of any future war that might break out in Europe. In the face of impending catastrophe, she has repeated this appeal to the American people. Furthermore, it is now reasonably clear, as it has been baldly stated, that our entry into the Great War was an actual disservice to democracy and freedom since our participation made possible the dictated peace at Versailles which sowed the dragon's teeth whose infamous harvest the world is now reaping. Is there any reason to suppose that the pursuit of a similar policy now would not eventuate in a similar result?

As regards the whole question of resorting to war to preserve the democratic tradition, it must be insistently reiterated that the two are so inherently incompatible that in the present setup, recourse to war inevitably destroys the very thing we thus set out to save. We have seen no better statement of this fact than was made recently in England, and not by a pacifist this time but by a noted military authority, Captain Liddell Hart. Threatened by impending war, the British government has been favorably considering inaugurating in advance a system of universal conscription. In a letter to the *London Times*, as quoted in *The Friend*, Captain Hart strongly opposed

conscription from both the military and moral standpoint. Inasmuch as it is freely conceded that if the United States goes to war universal conscription will be imposed, Captain Hart's admonition is timely in this country as well as in his own. His concluding paragraphs are as follows:

"Beyond the practical risks are the spiritual risks. Whatever the case for compulsory service in an earlier generation, when other democratic nations adopted it, it is inevitably affected now by the fact that we are threatened by nations who have made it not merely a means but an end—a principle of life. The Totalitarian State is the total-compulsion State, to which the individual is enslaved. For us to adopt compulsory service under pressure of their challenge would be a definite surrender of our own vital principles—an admission of spiritual defeat. Universal compulsory service is fundamentally incompatible with the claim to be defending the principle of individual freedom. To cut off the incentive to freely given service is to dry up the life-source of a free community.

"It is easier to adopt the compulsory principle of national life than to shake it off—as we should be wise to realise. If war be averted in the near future, by reviving a scheme of collective security, the danger of war may still loom on the horizon for years to come—and we should thus find ourselves saddled

with a system that is alien to our national principles, with no such prospect of release as the end of the Great War brought. Once compulsion for personal service is adopted, it will be hard to resist the extension of the principle to all other aspects of the individual's life as a member of the nation. We ought not only to think carefully, but to think ahead, before taking a decisive step towards totalitarianism."

If anyone yet has any lingering reservation as to "the great illusion" of war, whether from the viewpoint of fundamental principle or practical policy, we urge such to read that remarkable book, "The Days of Our Years," an autobiography by the internationally known journalist, Pierre van Paassen. It is rudely astounding in its stark revelation of the insensate and hideous brutality of the war system, of its callous conspiracies, and its ruthless betrayals of the very cause it purports to serve. Sketching the sensational revolutionary developments immediately preceding and following the Armistice, he says: "Without transition, the imperialist war turned into a war of the imperialisms against the peoples."

As we suffer the strain of the continuing crisis, and as we see a national policy being developed which sets the nation in the path toward war, may we pause to ponder these realities; and pondering, resolve again that as for us, we will have none of it.

Holy Obedience

By Thomas R. Kelly

This is the substance of the William Penn Lecture given at the recent session of Philadelphia Yearly Meeting and as presented in the abstract prepared for "Friends Intelligencer."

OUT in front of us is the drama of men and of nations—seething, struggling, laboring, dying. Upon this tragic drama in these days our eyes are all set in anxious watchfulness and in prayer. But within the silences of the souls of men an eternal drama is ever being enacted, in these days as well as in others. And on the outcome of this inner drama rests, ultimately, the outer pageant of history. It is the drama of the lost sheep wandering in the wilderness, restless and lonely, feebly searching, while over the hills comes the wiser Shepherd. It is to one strand in this inner drama—one scene, where the Shepherd has found His sheep—that I would direct you.

OBEDIENCE WITHOUT ANY RESERVATIONS

Meister Eckhart wrote: "There are plenty to follow our Lord halfway, but not the other half. They will give up possessions, friends, and honors, but it touches them too closely to disown themselves." It is just this astonishing life which is willing to follow Him the other half, sincerely to disown itself—this life which intends *complete* obedience, without *any* reservations—that I would propose to you in all humility, in all boldness, in all seriousness.

If you don't realize the revolutionary explosiveness of this proposal you don't understand what I mean. Only now and then comes a man or a woman who, like John Woolman or Francis of Assisi, is willing to be utterly obedient, to go the other half, to follow God's faintest whisper. But when such a commitment comes in a human

life, God breaks through, miracles are wrought, world-renewing divine forces are released, history changes. There is nothing more important now than to have the human race endowed with just such committed lives. To this extraordinary life I call you—or He calls you through me—not as a lovely ideal, a charming pattern to aim at hopefully, but as a serious, concrete program of life, to be lived here and now, in industrial America, by you and me.

This is something wholly different from mild, conventional religion which, with respectable skirts held back by dainty fingers, anxiously tries to fish the world out of the mudhole of its own selfishness. Our churches, our meetinghouses, are full of such respectable and amiable people. We have plenty of Quakers to follow God the first half of the way. Many of us have become as mildly and as conventionally religious as were the church folk of three centuries ago against whose mildness and mediocrity and passionlessness George Fox and his followers flung themselves with all the passion of a glorious and a new discovery with all the energy of dedicated lives. In some, says William James, religion exists as a dull habit, in others as an acute fever. Religion as a dull habit is not that for which Christ lived and died.

GATEWAYS INTO HOLY OBEDIENCE

Some men come into holy obedience through the gateway of profound mystical experience—a soul-shaking, well-nigh passive route, wherein God alone seems to be the actor and we seem to be wholly acted upon. And our wills are melted and dissolved and made pliant, being firmly fixed in Him; and He wills in us. But in contrast to this passive route to complete obedience most people must follow the

active way, wherein the will must be subjected bit by bit, piecemeal and progressively, to the divine will.

The first step to the obedience of the second half is the flaming vision of the wonder of such a life, a vision which comes occasionally to us all. Once having the vision, the second step to holy obedience is this: Begin where you are. Obey *now*. Use what little obedience you are capable of, even if it be like a grain of mustard seed. Live this present moment, this present hour, in utter, utter submission and openness toward Him.

And the third step, or counsel, in holy obedience is this: If you slip and stumble and forget God for an hour, and assert your old proud self, and rely upon your own clever wisdom, don't spend too much time in anguished regrets and self-accusations, but begin again, just where you are.

Yet a fourth consideration in holy obedience is this: Don't grit your teeth and clench your fists and say, "I will! I will!" Relax. Take hands off. Submit yourself to God. Learn to live in the passive voice—a hard saying for Americans—and let life be willed through you. For "I will" spells not obedience.

THE FRUITS OF PURITY AND HUMILITY

The fruits of holy obedience are many. But two are so closely linked together that they can scarcely be treated separately. They are the passion for personal holiness and the sense of utter humility.

Humility does not rest, in final count, upon bafflement and discouragement and self-disgust at our shabby lives—a brow-beaten, dog-slinking attitude. It rests upon the disclosure of the consummate wonder of God, upon finding that only God counts, that all our own self-originated intentions are works of straw. But there is something about deepest humility that makes men bold. For utter obedience is self-forgetful obedience. No longer do we hesitate and shuffle and apologize because, say we, we are weak, lowly creatures and the world is a pack of snarling wolves among whom we are sent as sheep by the Shepherd. I must confess that, on human judgment, the world tasks we face are appalling—well-nigh hopeless. Only the utterly humble ones can bow and break the raging pride of a power-mad world.

God inflames the soul with a burning craving for absolute purity. One burns for complete innocence and holiness of personal life. No man can look on God and live—live in his own faults, live in the shadow of the least self-deceit, live in harm toward His creatures, whether man or bird or beast or creeping thing. No average goodness will do, no measuring of our lives by our fellows, but only a relentless, inexorable divine standard. No relatives suffice; only absolutes satisfy the soul committed to holy obedience. Have we been led astray by our fears, by the fear of saccharine sweetness and light? By the dangers of fanatical scrupulousness and self-inspection and halo-hunting? By the ideal of a back-slapping recommendation of religion by showing we were good fellows after all? By the fear of quietism and of that monastic retreat from the world of man's needs which we associate with medieval passion for holiness of life? Nay, tread not so far from the chasm that you fall into the ditch on the other side. Boldly must we risk the dangers which lie along the margins of excess, if we would live the life of the second half.

ENTRANCE INTO SUFFERING INEVITABLE

Another fruit of holy obedience is entrance into suffering. I would not magnify joy and rapture, although they are unspeakably great in the committed life. For joy and rapture need no advocates. But we shrink from suffering and can easily call all suffering an evil thing. Yet we live in an epoch of tragic sorrows.

There is a lusty, adolescent way of thought among us which oversimplifies the question of suffering. It merely

says, "Let us remove it." And some suffering can, through more suffering, be removed. But there is an inexorable residue which confronts you and me and the blighted souls of Europe and China and the Near East and India—awful, unremovable in a lifetime, withering all souls not genuinely rooted in Eternity itself.

One returns from Europe with the sound of weeping in one's ears, in order to say, "Don't be deceived. *You* must face Destiny. Preparation is only possible now. Don't be fooled by your sunny skies, by distance in time or space, or the false security of a bank account and an automobile and good health and willing hands to work. Thousands, perhaps millions, as good as you have had all these things and are perishing in body and, worse still, in soul today." An awful solemnity is upon the earth, for the *last vestige* in earthly security is gone. *It has always been gone*, and religion has always said so, but we haven't believed it. And some of us Quakers are not yet undeceived, and childishly expect our little cushions for our little bodies, in a world inflamed with untold ulcers. There is no escape for you or for me. There is an inexorable amount of suffering in all life—blind, aching, unremovable, not new but only terribly intensified in these days.

One comes back from Europe aghast at having seen how lives as graciously cultured as ours, but rooted only in time and property and reputation, self-deluded by a mild veneer of religious respectability but unprepared by the amazing life of commitment to the Eternal in holy obedience, are now doomed to hopeless, hopeless despair. One comes back from Europe to plead with you to open your lives to such a baptism of Eternity now as fortifies you with an unshakeable peace that passes all understanding and endures all earthly shocks without soul-destroying rebelliousness.

THE CROSS AS ANGUISH AND GLORY

There is also removable suffering, but such as yields only to years of toil and fatigue and unconquerable faith and perchance only to death itself. The Cross as dogma is painless speculation; the Cross as lived suffering is anguish and glory. I dare not urge you to your Cross. But God, more powerfully, speaks within you and me, to our truest selves, in our truest moments, and disquiets us with the world's needs. By inner persuasions He draws us to a few very definite tasks, *our* tasks.

In my deepest heart I know that some of us have to face our comfortable, self-oriented lives all over again. The times are too tragic, God's sorrow is too great, man's night is too dark, the Cross is too glorious for us to live as we have lived, in anything short of holy obedience. It may or may not mean change in geography, in profession, in wealth, in security. It does mean this: Some of us will have to enter upon a vow of renunciation and of dedication to the "Eternal Internal" which is as complete and irrevocable as was the vow of the monk of the Middle Ages. Little groups of such utterly dedicated souls must, knowing each other in Divine Fellowship, take an irrevocable vow to live in this world yet not of this world, and if it be His will kindle again the embers of faith in the midst of a secular world. Our meetings were meant to be such groups, but now too many of them are dulled and cooled and flooded by the secular. But within our meetings such inner bands of men and women—obedient, sensitive, and selfless can recreate the Society of Friends and the Christian church and shake the countryside for miles around.

SIMPLICITY BEYOND COMPLEXITY

The last fruit of holy obedience is the simplicity of the trusting child, the simplicity of the children of God. It is the simplicity which lies beyond complexity. It is the naiveté which is the yonder side of sophistication. It is the beginning of spiritual maturity, which comes after the

awkward age of busyness for the Kingdom of God. The wholly obedient life is mastered and unified and simplified and gathered up into the love of God, and it lives and walks among men in the perpetual flame of that radiant love.

In this day when the burdens of humanity press so heavily upon us I would begin not first with techniques of service but with the most "Serious Call to a Devout Life"—a life of such humble obedience to the Inner Voice as we have scarcely dared to dream.

Lost Horizons

By Russell E. Rees

Thou shalt not be afraid . . . of the destruction that wasteth at noonday. Psalm 91: 5, 6.

YOUTH is the time of high idealism. The almost limitless store of pent-up energy gives the spirit of aggressiveness and daring. If there are any mountains you want to have climbed, or any seas you would have explored, or any reforms you would see instituted, then by all means call upon the eager enthusiasm of young men and maidens. It is worse than futile to talk to them about security, and safety, and rest. The rich red blood in their veins calls not to rest, but to restlessness.

One of the sure signs of coming maturity is the growth of the spirit of caution. As the energy of life lessens, the daring and courage fail. Now to be sure there are compensations for loss of daring. A new calmness comes, a greater ability to endure hardness, more stick-to-it-iveness. But let us not close our eyes to the approaching dangers. The tragedies of the "Middle Years" are just as real, and even more lamentable than the tragedies of youth. For it is in the fearsome forties that men and women are most strongly tempted to give up their idealism, to surrender their hopes, to give in to cynicism. These are the years of Lost Horizons, when, in the words of the Psalmist, "the destruction wasteth at noonday."

Reasons for the slump of the middle years are not hard to find. The very first cause is purely physical. There is a slowing up of body processes which carries its own imperative to life. Now one does not say that men and women begin to be decrepit at forty! But if life is to begin at forty, the first thing it must begin is, to slow up. We have to give up our fast games thereabout. Basketball, tennis and other vigorous sports lose their attractiveness, and men suddenly discover the beauty of golf and fishing. About the same time late hours become anathema. The stomach also begins to issue warning signals which say, "Do not indulge too much." And the signs are so plain that he who runs may read that nature is asserting herself with the insistence that it is time to cut down speed and drive with more care.

Moreover there is a mental accompaniment which urges the same attitude. Rufus Jones says in his "Trail of Life in the Middle Years," that his fiftieth birthday brought him the greatest shock he had yet experienced. He suddenly realized that half of life was gone, and that he faced the western slope. It is a good thing for a man to talk to his insurance agent now, for he will confirm the witness of heart and stomach by telling you how poor a risk you are to live another forty years!

It is when this realization first strikes home that the true quality of a man's life is revealed. Some of our women friends refuse to accept the verdict of the calendar, and stop having birthdays. And about the same time some men act equally foolish, trying to prove that they are just as gay young blades as they were twenty years ago. Sometimes they attempt a belated fling at life, wanting to try a new

job (lest they be caught in the bog of monotony). Often they may be identified by the flashiness of their dress—a protest against the drabness of maturity. In many ways they voice their protest against the insistent affirmation of the calendar. Actually they are refusing to face life, and ostrich-like, stick their heads in the sand of deception.

There is still another cause of the Lost Horizons of the middle years. Generally by the time a man has reached these years he has begun to hit his stride, to become comparatively successful. His salary is adequate to his needs; he has established himself in society and holds a secure place in his community; his children have gotten past the stage of being considered liabilities and people are even beginning to say, "What a fine family you have!" In a word, a man has arrived at the place where he begins to bask in the sunlight of his own achievements. And when a man so arrives, he is the most difficult man in the world to talk to about the needs of his soul. He has learned to "temporize and compromise" and is not in the mood of martyrdom. He seems to have everything to lose and nothing to gain. Why should he gamble with his position and risk his prestige and power on so fragile a thing as an ideal?

There are certain inevitable consequences of this attitude of Lost Horizons. The first consequence is the compromising spirit. We have used the expression, "falling into sin," as if sin were a gulf into which one stumbles without warning. As a matter of fact no man ever fell into sin. He always walks in head up and eyes forward. The only reason it appears to be a sudden falling, is because we do not know what had been going on in his mind before. The one who sins is never surprised, for long before he commits an outward act, he has sinned already in his heart. And sin begins by compromising.

"Vice is a monster of such frightful mien,
As to be hated, need but to be seen;
But once 'tis seen, familiar with its face,
We first endure, then pity, then embrace."

We cannot X-ray the mind as yet; and therefore men get away with murder there. If it ever becomes possible really to read the mind, we shall then be able to prophesy with great accuracy what men will do; for as Jesus so well knew the outward act is but the consummation of the inward desire, and sin begins with the inner compromise.

The second consequence is the faltering of the morale.

Lost Horizons

(Written after hearing the accompanying message on this page given as a sermon)

Youth seeks no easy path; no half-way right
Will do, nor prudent middle grounds.
Youth sees no gray, but only black and white.
It bravely acts, while age propounds,
For as we hurry through the fleeting years,
We lose our youth and learn to temporize.
Softened by joys and frightened by life's tears,
Illusive dreams teach us to compromise.

We fool ourselves—we call it sage and wise
To take things slowly—arbitrate
Irresolutely, while our mental skies
Grow smaller and degenerate.
But though our young horizons mist until
Our faith is gone in justice, truth and men,
God's own eternal light, if followed, will
Restore our Lost Horizons clear again.

FLETA PIERCE NEWLIN.

An athletic team must be kept optimistic, believing in itself. Once the confidence is gone, the team is doomed to defeat. Of course there is over-confidence too. But over-confidence is the tendency of youth, and loss of morale the tendency of the middle years.

Evil has a way of intimidating us. The glorious audacity of youth coining the phrase, "Youth Creating a New World!" I read the agenda of that program to a group of people not long ago, and they sat in stony silence. Have we lost the courage to resist the evil of the world? Try to stir up the enthusiasm of the people who have lost their horizons and see the utter lack of response that you receive. Yes, we know there is evil in the world, but, "What can we do about it?" They wish a better world could be made, but not by their efforts; they wish evil could be challenged, but not by our church, our group, our community. The nerve of effort has been cut by the encroachment of the middle years; this is the destruction that wasteth at noon-day, against which we need to struggle valiantly.

The final consequence is spiritual death. Judas Iscariot is the world's best example—or worst. He had walked with the Master throughout his ministry. In his youth he must have been a man of high idealism, for he along with Peter and John gave up his vocation, his family, his friends to become the traveling companion of this strange Man. There is no evidence that he was not devoted to this good Cause. But he lost his horizon, he settled back, and then trouble began. See him toying with the idea of compromise, and watch that subtle attitude cutting the nerve of his morale for the Cause. Then follow through until you see the end of the matter. The spiritual sensitiveness, with which he had first embraced the cause of Christ, began to disappear. His clear sense of value was dissipated. And down the hill of spiritual insensitiveness he goes, gathering momentum all the while. Who would ever have recognized him at the last, bargaining with an ecclesiastical trickster for the life of his best friend?

Life is given us clear and clean, hopeful and full of promise. In youth it is easy to embrace goodness with eagerness and courage. Then comes the destruction that wasteth at noonday, subtly suggesting that we let up on our adventurousness and compromise with evil. One day we may wake up to discover we have gone much farther on the road of compromise than we expected to go.

We have worried much about the failures of youth. Is it not about time we began to worry about the Lost Horizons of the middle years?

Kokomo, Indiana.

Why I Come to Friends

By Clare M. Brown

This statement was made in a letter of application for membership in the Toronto, Ontario, Meeting. A few personal allusions are omitted. Clare Brown is identified on the second page of this issue.

YOU have asked that I state my reasons for being desirous of joining the Society of Friends. I am more than glad to do so, and yet I am very conscious of my inability to put in rational terms what is as yet a growing conviction. I have done little or no reading of the literature of the Friends; they were still only a name to me as late as last Summer; and in trying to formulate a statement of my appreciation for them, I know that I shall do justice neither to my inherent sympathy for their philosophy and methods, nor to the depth and breadth of their faith.

Perhaps I should say at the outset that as far back as

my second year in University, when in one year I came to know and experience the values in the "quiet times" of the Oxford Group Movement, the meaning of the phrase, "listen to God"; and the uses of silence in group worship at a summer camp, where we had sunset services each evening looking out over the sea—I began to sense a lack in Protestant worship. I can remember writing to a cousin of mine who was a minister in the United Church, and asking why it was that there was never any period of silent worship in our services when we might experience God at first hand, without the mediation of the minister. It was not until I came to know the Friends at Pendle Hill this Summer that I became conscious of other lacks in the methods of Protestant institutions. I was severely critical, but I couldn't put my finger on the faults in method that might be remedied by a different philosophy.

This "different philosophy" that I feel the Quakers have, I might call very simply "religious democracy." There are three aspects of it that I have experienced so far.

The most obvious to me, in the beginning, was democracy in worship. No one person had the right to do the worshipping for everyone else. Each must approach God for himself, and do his own worshipping. The responsibility was placed upon the individual; for unless he "entered into the silence," conscious of the presence of God and of the group, he did not worship. No one else could perform that act for him. That was my first conscious impression. The values of that hour of creative silence I am still exploring, for I am very much a beginner. But I am very sure that the Quaker method of utilizing the relationships present in any meeting for worship—i. e. the individual, the group, and God—is more fruitful, and more real, than spending an hour listening to and trying to share in a service that is ready-made.

The second area in which I discovered the democracy of the Friends was that of belief. I came across the "Statement of Faith," and was tremendously impressed. No institution, no theological school or tradition, no Apostle's creed, said to me: You must think thus and so, for this is the Christian faith. Realistically it acknowledged the inherent right and necessity of the individual to come to experience God for himself, to face the fact of God in his own way, to make his own discoveries about Jesus. I had already learned that an inherited religion accepted ready-made by one's family and one's church, was useless as a guide to action, or as a dynamic for action. But I had been made to suffer for the right to forge my own faith and my own beliefs. Here at last was a group who not merely tolerated such independence, but insisted upon it. Again, individual responsibility without individualism; for a Friend, while he has freedom has not license, but is responsible to the group as well as to God for his action.

Lastly, I learned of the method of conducting business meetings—"the sense of the meeting." I had previously studied Mary Follett's "Creative Experience," in which she points out that true democracy demands not a compromise between the majority and the minority, but an integration of the two on a higher level of understanding. The idea had seemed to me inherently sound, but I could see no way of achieving it by existing methods. I think the Quaker method has infinite possibilities.

These reasons that I have stated sound very matter-of-fact, perhaps. I have deliberately tried not to be influenced in my desire to join the Society of Friends by the more purely personal factors such as my joy in the fellowship of Pendle Hill, nor even by what knowledge I have of what seems to me truly religious social action. But the quality of friendship I have found among Quakers, and the integrity of their world outlook, are very deeply impressive

to me, no matter how hard I try to discount them in rationalizing this desire of mine to join their circle.

May I take this opportunity of thanking the Toronto Meeting for the warmth of its greeting as I came to it a stranger last Fall. I have been touched by the fellowship of your group as you linger often for half an hour after meeting to enjoy one another's company, and to take the trouble to make newcomers feel at home.

I come to the Society of Friends as a young person, in the sincere conviction that among you whatever talent God gave me shall come to fuller and more abundant fruition, and in the hope that I shall be able to serve Him side by side with you who are so honestly seeking to create the kind of society in which individuals and groups may live a life more in harmony with the values we believe to belong to the Kingdom of God.

A Minister's Reading

By Harvey Jones

PROBABLY no one factor in the habits of a minister, aside from his practice of prayer and devotion, has greater influence in determining the character of his ministry than his habits of reading. Few things are more essential in insuring the permanence of his usefulness as a minister than that the student habits, which presumably he followed in the years of his school training, be faithfully and persistently continued throughout his ministry. To neglect this essential will almost certainly mean that that which should be a constant stream flowing with fresh living waters, will become, at best, little more than a stagnant pool from which thirsty souls turn away unrefreshed and unsatisfied.

With the desire that we may find ways by which our reading habits may mean more to us as a vital element in fruitful ministry; may we consider a few suggestions as to the methods and character of our reading—suggestions coming from one who, while he feels deeply the importance of right reading habits, realizes that he is far from attaining the ideal.

I.

In the first place the minister should read methodically. If one's reading is as essential a part of his work as we have intimated, the hour to be spent in one's library should be regarded as a sacred appointment which should be as conscientiously observed as one's most pressing engagement. It is here that one's student habits should be fixed in his life as a permanent established law, like unto the law of the Medes and the Persians that altereth not. To think of one's books as something that can lightly be put aside for every passing interruption is to fail in a most important essential in one's reading habits.

II.

He should read discriminatingly. With the oceans of reading material constantly being poured from the printing press, how can one determine what he can read with real profit? We can only offer a

This paper was read at the recent meeting of the Evangelistic Committee and ministers of the Yearly Meeting of Friends for New England held at North Berwick, Maine, and is published through the good offices of James A. Coney, Yearly Meeting Superintendent.

few suggestions as to general principles which should govern our choice.

1. Of course it should go without saying that a minister has no business wasting his time on a book of bad or inferior quality. The fact that a book may be a popular, best-seller does not justify one in following the impulse or making the excuse that a minister should know what his people are reading. We have much better use for our brains than wallowing through the mass of cheap literature that "everybody is supposed to read." Don't be ashamed to say, "No, I haven't read that," though it may seem to mean a confession of abysmal ignorance.

2. It should be emphasized that the minister should be guided in his choice of reading by the character of his calling. His reading, as his other habits, should be to the end that he may be "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The simple fact that there are only twenty-four hours in the day makes it necessary that one sift out many profitable and desirable books for the reason that they make no real contribution to his spiritual development or his effectiveness as a minister. We cannot be experts in Science, Law, Business, Politics, Economics, Psychology, Social Science and what not, but as much as in us lieth, we should be experts in the work to which we are called. Even though all these subjects may have certain relations to our work, and while we may well seek an intelligent and sympathetic understanding of the nature of the problems in these different fields, it is our business, rather than to give the solution for all these problems, to inspire and encourage men who are called to serve in these fields and to give guidance

in the deep abiding Christian principles that underline all human interest and activity.

3. Perhaps a word of warning is needed as to the danger in one's reading of spending too much time on matters of immediate, passing interests to the neglect of the things of deep permanent value. Ruskin divided all books into two classes—the books of the hour and the books of all time. He insists that this does not mean that books of the hour are necessarily bad or unimportant but they just belong to a different class. At the risk of being considered reactionary and not alive to present-day issues, I would warn against confining one's reading too largely to the contemporary. We spend too much time on our newspapers and too little on our Bible. We are feeding upon the latest magazine when we would better be acquainting ourselves with the great classics or great books of biography. We hardly dare express our opinion on any subject until we see what is the latest utterance of some famous modern writer. We are more concerned with the flashing meteor than with the fixed stars. Even with the tremendous problems that hammer at our door demanding all our attention, we must not forget that our great message is more concerned with the timeless truth than with the temporary excitements of our changing world. The Ten Commandments, the Sermon on the Mount and the story of Calvary will be living issues and timely themes thousands of years after Hitler, Mussolini and John L. Lewis are forgotten figures of dead and ancient history. Whatever message we have for a changing world must come from knowledge of things that do not change.

III.

The minister should read intelligently and critically. Reading should be a stimulus to thinking; a guide and corrective of one's thinking, but never a substitute for thinking. Our reading is not for the purpose of finding something to hand out to our people in next Sun-

(Continued on page 179)

CHRIST THE FULFILLMENT OF LAW AND PROPHECY

BY ALBERT L. COPELAND

Three unique characters met on the Mount of Transfiguration. There was one who had died and was buried by God; one who had escaped death by translation; and One Who had lived from eternity and was preparing to taste death of both body and soul.

The Son of God Who had come from glory to clothe Himself in mortal flesh for a season desired to have conversation with two redeemed spirits of the passing order, and these two were called from heaven for the counsel. They came, clad in the resplendent whiteness of the glory realm, and to meet them in the glory to which they were accustomed Jesus was transfigured so that His face shone as the sun and His raiment glistened with purity.

Dazed and stunned by the beatific sight, Peter, James and John looked on. They heard these three persons in brightness clad, three persons most gloriously alive and dazzling with the light and life which alone can survive for eternity—they heard these three converse. Strange to say their topic was not *life* nor how to live, but it was *death* about which they spoke, the death that Jesus, then brilliantly aglow with heavenly life, should die at Jerusalem.

Moses, one of the three, had died on Mount Nebo, but none of his fellow men were near. The One Who conversed with him just before his death, and the One Who, it appears, stood by Moses to receive his spirit, was none other than Jehovah Himself; and Who, after Moses' death, buried him in his unmarked grave in a valley in Moab. What a death for the great Lawgiver!

Elijah, the second of the three, centuries before had walked abroad with his closest friend, Elisha. Suddenly a chariot and horses, all glowing with celestial light and fire, swept down and paused only long enough for Elijah to step into the chariot. As it swept back again toward heaven, the robe of Elijah floated down to earth and the mortal body of the prophet became immortal and fit for the spiritual habitation to which it was carried. What a glorious translation for the great Prophet!

These two men, one who had died in the height of honor conferred by his God Who had stood beside him as his spirit left his body, and one who knew the unique experience of escape from death, these two talked with Him Who had left His Father's glory to come to earth in the form of a man to suffer death, even the death on the cross, and in His Divine being to know the effects of sin which caused Him to taste the

death of soul which will come to all from whom God hides His face. What a death of shame, God's Son sullied by sin to become our Saviour! About this death these three conversed.

Then the heavenly light faded; the heavenly visitors disappeared. With returning senses Peter proposed to erect three tabernacles in which Jesus, Moses and Elijah might be honored. A bright cloud hovered over them, and out of the cloud came a voice, the voice of the same God Who had been with Moses in His honored death; the voice of the same God Who Had sent His heavenly equipage to convey His prophet Elijah to glory. This voice of God told of His pride in His beloved Son Whose words were to be heard over and beyond the words of the Lawgiver and the Prophet. A new dispensation was about to begin; a new means of the revelation of the love of God; a new way by which men might approach God; a new expression of the holiness, and justice and mercy of God. These, and much more, were to come to men through Jesus Christ, of Whom the voice from the cloud said, "This is My beloved Son in Whom I am well pleased. Hear ye Him."

Then Jesus touched the three men and with gentle voice bade them be not afraid. With eyes open wide, with all faculties alert and keen, with inner evidence that all they had seen and heard was real, indisputably real, they looked around and saw besides themselves Jesus only. The glory had faded away; the light was gone; the Lawgiver was not to be seen, neither was the Prophet in sight, but Jesus was still there. Centuries ago Moses had written of Jesus. The Law had foretold His work in rite and symbol, and in all the law there was the oft-repeated word that man was a sinner and that sacrifice with the shedding of blood was necessary to secure a sinner's reconciliation to God. Centuries before, the Prophet had proclaimed to people the love and mercy of God and had just as faithfully proclaimed the justice of God. Blended prophetic voices had told of the time when God would send a Saviour to His people. One Who would save His people from their sins by His suffering and stripes. The Law is about to pass and the day of the old prophetic order is nearly gone, but here is the One Whom the Law prefigured and the One Whom the Prophets foretold—the fulfillment of both.

Not long after Jesus went to Jerusalem; He went knowing death awaited Him; He went to Jerusalem to die. His death was not an incident; it was not an accident; it was an inescapable death, unless He had chosen to revolt against God and forever deny His right to His heavenly estate and honor. To the death for which He had come to earth, Jesus

JESUS PRESENTS ROMANCE OF REAL RELIGION

BY WILLIAM J. SAYERS

There is no romance in unreal religion, any more than there is in unreal love. It takes the real thing to bring romance. Early Friends wanted a romantic religion so they broke away from the conventional.

The church that does not change lives has no right to exist. People will be attracted to the church only when they see real religion, when Christ is exalted above everything else. God is giving a real opportunity to all of us to put our religion into practice. When our religion is real we are not long-faced. Life is then a glorious adventure, with an entirely new meaning for us. Life is then eventful even amid sorrows and adversities.

Before we are converted we are facing the wrong way, walking with our backs to the light, and everything looks black ahead, but when we have been converted, we face about, turn toward the light and everything ahead looks bright. Conversion means an entire surrender of our lives into the hands of God.

To relive Christ is thrilling. What is more thrilling than to help others in their upward climb, the way in which we are always striving? We must commit our lives to Him if we are to be content. God takes from the Christian only that which harms him, and He always gives to us that which is so much better, and our joy remains intact. Christ came that we might have life and that we might have it more abundantly.

Do you want romance? Here it is, past forgiven—what a romance! Power for the present and bright hopes for the future. It is yours for the taking. Surrender yourself to Him so "that the being of you may have room to grow, that your eyes may meet God's eyes and know; so that you can hew great windows, wonderful windows, measureless windows for your soul." What more do we ask?

came to Jerusalem; and there He died; there His blood was shed; there He was buried and there He rose again. From thence He ascended to His home from which He still speaks to men with the only voice that can give a sense of sin, an assurance of regeneration and adoption, the certainty of guidance and sanctification by the Holy Spirit, and the blessed assurance of eternal life begun here and eternally realized in glory. Jesus is still here. God bids all men, "Hear ye Him." The world in all its sin and need needs no more than Jesus can give. "Hear ye Him!"

Mooresville, Indiana.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

DEPRECATES THE FOLLY OF MORAL NEUTRALITY

Editor, THE AMERICAN FRIEND:

With fine Christian discernment, the Bishops of the Methodist Episcopal Church in addressing the General Conference of 1920, declared: "Surely we must commit our church to the principle . . . that weak nations shall not be the prey and victims of stronger ones." Being a Methodist I naturally have given study to the declarations of my own church, for the position I advocate is well stated therein.

The next General Conference, in 1924, went on record in these words: "The rights of the smallest nation must be held as sacred as those of the strongest." In 1928 this was reaffirmed with the substitution of "weakest" for "smallest" nation. These noble resolutions were climaxed in 1932 by commending the common renunciation of war as an instrument of national policy by sixty-three nations of the world. The declared purpose not to recognize conquest by force was said to be "the strongest moral sanction ever proclaimed in the world," which "ushers in a new day in international diplomacy and brings new hope to mankind." But our growing indifference to human welfare beyond our national borders, and inadequate moral courage, let down our missionary purposes to help the world.

Our Christ calls men and nations to self-denial and service for the common good of all men. Yes, a New Testament manner of living does include helping the needy and helpless everywhere, for Christ identifies himself with every need of his "brethren, even these least." James Russell Lowell well expressed the demands of loyalty to our fellow men when he wrote:

"He's true to God who's true to man;
wherever wrong is done
To the humblest and the weakest,
'neath the all-beholding sun.
That wrong is also done to us;
and they are slaves most base,
Whose love of right is for themselves,
and not for all the race."

Strong nations, recently, have been making so-called defense preparations as never before in history. They would save themselves. But the saving help of helping to save others has been sadly neglected. A cartoon was published, in July, 1935, depicting a brawny European reaching out a firebrand to burn the grass home of an African people. About were the grass huts of other nations, who, be-

ing alarmed, were preparing to help put out the fire. John Bull was at the pump, Uncle Sam had his fire hose in hand, France held a fire extinguisher and other nations stood with fire buckets ready to help. The cartoonist well depicted the help those African people had a right to expect other nations would try to render in the time of their need.

On July 3, 1935, three months before the conflagration started, their Emperor addressed an Independence Day appeal to our nation. The "Ethiopian Government, being a signatory of the Briand-Kellogg Pact, of which the American Government was the principal initiator," asked our "Government to examine the means by which the observance of Italy of its engagements as a signatory of this pact may be assured." The reply to Ethiopia was duly publicized but why the three-page appeal of Ethiopia has never been published still remains a mystery. Nor do I know whether our Government actually took any steps to comply with the request "to examine the means." But on February 10, 1936, I was informed by our State Department that "no note" had been sent "by this Government to the Government of Italy drawing attention to its responsibilities in accordance with the Pact of Paris." World anarchy on the way, but no note by our Government to the treaty breaker!

We had a Neutrality Act so, when hostilities began, the "Good Neighbor" went into neutral and solemn presidential proclamations warning that "American citizens should refrain from traveling as passengers on" non-existent Ethiopian ships. Had the Ethiopians been devastated by natural disaster, the whole world would have rushed to their assistance. But since bombs, bullets and poison gases were being rained upon them in the name of (renounced?) warfare, we all stood by with folded arms helplessly watching the slaughter of our brethren. For the folly of moral neutrality played havoc with our instincts to help our fellows.

In May, 1936, the Methodist General Conference was in session in Columbus, Ohio. During those very days came the climax in which the Ethiopians lost their liberties. But one searches the record in vain for any renewal of the noble purpose to support the rights of weak nations. Even a resolution of sympathy for Ethiopia was lacking. But the moral and spiritual decline indicated by these events is in no wise confined to the Methodists.

Major emphasis is being bestowed upon defending our own liberties, protecting

our national interests and maintaining American standards of living, even to the neglect of our great missionary responsibilities to help mankind. Helping others is a Christian principle, but "defending" and "protecting" are not the language of the New Testament. Church sanction of war for "defense" purposes has been nearly universal but almost every war is declared "defensive" by those who wage it. We witness in these days widely divergent opinions as to the place, time and nature of "defensive" action. War and methods of violence can never bring the kingdom of God on earth. The way of the Cross is the real hope of humanity.

Ethiopia still needs our help, and Italy too. China needs help from us far beyond anything we have yet done. Japan must have it likewise if she is to abandon her evil course. I refrain from trying to suggest here how we should help those countries. But real love can always find ways to help overcome evil with good. A friendly and peaceful world community is verily a common responsibility of all men.

FRANK D. CAMPBELL.

Elkhart, Illinois.

TOWARD A FUSION OF PHILOSOPHY AND ECONOMICS

Editor, THE AMERICAN FRIEND:

Moral systems and goals can no longer legitimately divorce themselves from economic conditions and processes.

For centuries religion and philosophy have gone their way discussing the abstract problem of "evil," proclaiming the benefits of peace and good will, and exhorting man to righteousness. Yet, daily specific "evils" increase. Business attains a marvelous degree of efficiency and is followed by depression and stagnation. Wealth is so easily produced that we have over production, yet one-third of the people are undernourished. More and more nations join the fight for markets and materials, in which all moral values are transgressed.

In the meantime social unrest grows. The masses know that something is wrong. Vainly they thresh about for the path that leads to a victory for humanity—the growth and development of human personality. In ignorance and confusion they are turning to various types of state controls which deny and destroy the very liberties they long for.

But do economists and philosophers bring help? They do not. Neither can supply an answer, it seems, because they each deal with one side of a problem, when they should be merged. Philosophy and ethics are ends; economics is means, and unless they fuse, no progress can be made.

Though philosophers have extended to a wide range of speculation they have not really included the dismal realms of

economics and sociology. For centuries there have been logically developed but splendidly isolated "ethical systems." There has been in the history of philosophy no clearcut realization of the social conditions that underlie moral theories. For that reason they have failed to include in their speculation the very material which is the background of moral difficulties.

Economists, on the other hand, turned "scientific." Pushing aside all value judgments, they became absorbed in a descriptive technique. They felt, it seemed, that they must hold themselves rigidly to the historical and statistical, with no deep search for guiding principles or values from which to judge the facts presented. If an economics student, in my college days, asked whether certain trends were toward the general welfare he was referred to some other field—possibly sociology or the vaguer field of social ethics—for answer. Economics was determined to remain technical.

What about "land" for instance? Is land private or social? Is it right for any one person to call his what he did not create and which no one created? Should he be allowed to own it and charge others for its use? That, they told us, was for Ethics to settle. But Ethics replied it could not be expected to handle such purely economic concepts. Perhaps Sociology could help us. But Sociology was too busy collecting case histories of family and social breakdown to be concerned about standards.

How then, if ethics insists on remaining isolated and economics will be only factual, are values to exercise control? Shall they forever remain impotent, existing separate from one another?

While we could not urge a wholesale fusion of the two fields, it would seem they should have the relationship of ends and means. Facts without values are blind, and values without facts are empty. Ethics must concern itself with more prosaic and factual material, and economics must not be too neglectful of the responsibility of judging.

MILDRED JENSEN.

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IS IT TOO LATE NOW?

Editor, THE AMERICAN FRIEND:

While agreeing with Professor Rowley, in a recent issue of the *Des Moines Register*, that Germany was to blame for the World War, that she was the aggressor and that in one sense she deserved all she got in the Treaty of Versailles, there is another side to the story.

In the war of the rebellion, the South was the aggressor and at the close of the

conflict Abraham Lincoln advocated reconstruction of the South as the first step to permanent peace. It probably cost him his life, and the President who tried to carry out that program was impeached. Yet this Nation stands today as one of the leading nations, if not the leading nation, of the world—a monument to the high ideal of brotherly love advocated by Lincoln.

If the political leaders at the conference at Versailles had been thinking more about reconstruction of the world and less about the destruction of Germany, we might have a different world today. Is it too late now for the reconstruction of the world on a foundation of peace?

FRANK SANTEE.

Gibson, Iowa.

A MINISTER'S READING

(Continued from page 176)

day's sermon but rather to fertilize our own minds and spirits to make them productive. Early in my ministry, an older minister gave me this advice: "Don't be afraid to use other people's sermons. If they have helped you, they will help other people." Well, I loved that minister but I could not accept his advice. It might have been a good thing for the congregation but it would have been disastrous for the preacher. Aside from the question of ethical principle, the encouragement of such practice to mental laziness would mean the speedy end of the usefulness of any minister.

There is always the danger of unconsciously becoming cheap imitations of our favorite writers. If we find ourselves constantly checking our ideas by one or two authors, however strong and trustworthy these may be, it is a pretty good idea to give these writers a rest for a while and turn to some one who may have a decidedly different viewpoint. In this way we may be able to avoid getting in a rut—which some one defines as a grave with the ends knocked out.

"Think for thyself one good idea,
But known to be thine own;
'Tis better than a thousand, gleaned
From fields by others sown."

By the same rule, it should be said that relying upon homiletical helps, ready-made illustrations and so on, is a practice to be pretty carefully avoided. These may serve as convenient crutches, but crutches are a poor substitute for one's own normal, healthy legs.

We should read, not to find what to think, but, through association with great minds, to learn how to think along lines that will lead us to sane, intelligent conclusions that shall in a very true sense be our own.

AMERICAN YOUNG FRIENDS CONFERENCE

(Barnesville, Ohio, July 28—Aug. 5)

BY ALEX HAY

"Christian Faith in the Modern World." What an age-long search, old, yet ever new, is brought to mind when we say or think those words! For, if we cross out the word Christian, we come to something that has been the most truly universal factor in the history of mankind. It is the faith that there is some ultimate reality beyond the bounds of the material world. Every people, of whatever race or colour, whether of a primitive or of a highly developed culture, has had this intuitive realization that there is a power, not blind but somehow directive, which is the begin-all and end-all of existence. It has taken many and diverse institutional forms, but beneath them all is that same great undeniable source.

In a world grown smaller and more intimate through fast transportation and faster communication, ought we not to rethink very seriously just what is involved in the term, Christianity? It is a moot question whether Christianity can ever be adequate as a way of life so long as we continue to think of it as something distinct and apart from other great world religions. Religion has been one of the greatest vehicles of human cultural attainment. Unless we have an appreciative understanding of the religious ideas of other peoples, how can we possibly hope to attain any degree of world harmony? Must we not broaden our concept of Christianity, and see it as an expression, perhaps the supreme one, of that great spiritual force which is the ultimate source of all religion?

The most ominous sign in the modern world is undoubtedly the sight of men turning away from the religious approach, the religious attitude of mind, to a naturalistic universe, to a political allegiance, or to an emphasis on group life that threatens the very personality of the individual. It seems impossible for Christianity, thus challenged, to survive the next century without a change so radical that it is a question whether the end product should rightly bear the name. Even more specifically, we find our religious life largely set at naught by a world as economically and socially ill-adjusted as is ours.

Thus does the theme of the American Young Friends Fellowship Conference, "Christian Faith in the Modern World," point straight to fundamentals which deeply concern us all, both individually and collectively. It is hardly too much to say that our religious life is in very real jeopardy. Just how we may face the great problem is the pivot point of the Conference.

PENDLE HILL SELECTION FOR APRIL

STRANGERS AND PILGRIMS

By W. L. SPERRY

Little Brown and Company, 1939. \$2.50

Dean Sperry has given us another mature book. In his 1938 *Lowell Lectures* which have just appeared in print he has treated of six classics of Christian Devotion. Augustine's *Confessions*, The *Little Flowers* of Francis of Assisi, The *Imitation of Christ*, The *Theologia Germanica* and Brother Lawrence's, The *Practice of the Presence of God*, are selections that would be almost inevitable in any such selection. The sixth choice will not surprise Friends although it will not be so well known to the Christian world. It is the *Journal of John Woolman*. That these essays are the fruit of a life of intimacy with these living books will be suspected by most of his readers. The generation of students who have come week by week to sit in his study and hear him talk informally about these books will be thankful that at last he has set down many of the insights that made these hours so memorable to them.

Dean Sperry has the gift of inspired quotation and has a sense of the delicate meaning of words in his writing that at moments makes the English language almost approach the French in its capacity for minutely accurate communication. That these tools have served him well in his interpretation of these great books may be sensed from several of his comments:

Of the *Confessions*: "Indeed Augustine might encourage us to say, as certain philosophers had said of their inquiries, that religion is not so much the answer to the questions as the discovery of what life's real questions are." Of Francis of Assisi in what is clearly the ablest chapter in the book: "More often than otherwise the would-be reformers leave the settled institution in holy impatience, to become heretics and founders of schisms. . . . Since schismatics are wont to rest their case upon neglected truths, they too often condemn themselves to live permanently on half truths. For this reason a genuine reform within a settled religious society, though far more difficult to achieve than a schism, is more effective. The 'utter originality' of St. Francis lay in his refusal to take the path of heresy and schism. . . . He discredited the immoralities of the church by the flank attack of life of patent purity and rededication to Christian ideals."

Of the author of the *Imitation of Christ*: "He bids us in so many words to have a humble conceit of ourselves, and the humility which he counsels is truly religious in that it consists, not in thinking meanly upon ourselves, but in not thinking of ourselves at all, because our minds are turned towards Jesus." Of the *Friends of God* from one of whom the

Theologia Germanica came: "Their unorganized society was loosely composed of persons, both clergy and laity who were at once less ecclesiastical and more religious than the conventions of their day required. They were not oppressively heretical, but they were indifferently orthodox." Of Brother Lawrence, who sought to enter the Carmelite Order when he was past middle life: "There is something very fine in the sight of this forthright man of fifty getting resolutely on with the task of self-discipline at a time of life when most men have abandoned the struggle to keep the soul alive and have made a moral truce with their defects." Of John Woolman: "He spread throughout the entire Society of Friends in the eighteenth century what Professor Whitehead has called the 'infection of an uneasy conscience.'"

The book is full of such flashes of apt characterization and insight. The chapter on Woolman is perhaps the least satisfactory in the book. It is most appreciative and all sides of Woolman's life are touched upon, but it remains descriptive and never seems fully to master the spring in his life that broke down the wall of partition between love of God and concern for the sufferings of his fellows and set his life at their disposal. Nor does it wrestle with the distinctions between the classical continental catholic saints and this American saint who broke away from their pattern. There is no criticism of the want of joy and humor in Woolman's life and we are left with a sense of having been deprived of the depth of penetration that so singularly characterizes the other essays.

This is a book of studies which will draw its readers to refresh their intimacy with the originals, and many Friends who are concerned for the nurture of the inward life will want to own it.

DOUGLAS V. STEERE.

Haverford College.

THERE'S NO PLACE LIKE HOME

By JAMES LEE ELLENWOOD

Charles Scribner's Sons, 1938. 234 pp., \$2.00

Readers will not find in this book details of child management or tables of normative development, but they will find a great deal of wholesome common sense. In fact, this volume is a good antidote for the flood of books on the technical side of child development which have come from the press in recent years. Nutritionists, Freudians, Adlerians, etc., will probably pick many flaws with it, but the author accomplishes what no one of them has often done, that is, to see the child as a whole. It is from the viewpoint of the total development of childhood and youth that it is most valuable.

The fact that the author is "an embattled father of four," ages nineteen,

seventeen, fourteen, and eleven, adds greatly to the concreteness of the discussions. His own viewpoint is summed up in these sentences: "After all, a home is a place where people have to live and should like it. Possibly if we could look at it without too much sentiment on the one hand, and without too much concern over the latest advances on the other, if we could visualize it filled with ordinary people meeting the ordinary conditions of the day, we might perpetuate the home as a place where useful, happy people could be born and bred. This I consider to be the highest aim and purpose of any system or institution" (p. VIII). And again, (p. 35) "A home is physically a place to live in, socially a place to have fun in and intellectually and morally a place to improve in. Otherwise it might as well move off the street."

One of the splendid features is that it is so very readable. It's hard to lay it down. It is not altogether the freshness and witticisms of the author, but also the fact that he deals with such human situations in such a human way that the reader identifies himself with what he is reading. The reviewer has noted that when the book is on a table (with its jacket on) most people will pick it up and look at it and most people who go that far, ask if they may read it. That's more than can be said for most books. The occasional full-page sketches add immeasurably to this attractiveness. A person sees himself from a new angle in them. For instance, one entitled, "Are You a Dictator?" shows a father in a defiant pose; another, "Home Issues," depicts a father and son shouting it out. These help a parent to laugh at himself, which is not altogether unwholesome!

"There's No Place Like Home" should be in every church library and should be read by every parent. It gives one a detachment from the details of family living that is unusually helpful. If you read only one book on Christian Home Life this year, make it "There's No Place Like Home."

CECIL E. HAWORTH.

High Point, N. C.

MORNING IN APRIL

Why should I finish my housework today?

April is shamelessly having her way, Luring me forth; and if anyone asks Why there are so many unfinished tasks, Tell him the softest down puff of a breeze

Powders the petals of flowering plum trees,

Pats my face lightly and lightly, and then

Fluffs into feathery white clouds again. Sweeping and dusting I never shall miss, But when will there be such a morning as this?

MARY F. LEGLER.

Dayton, Ohio.

AS EASTER WAS OBSERVED IN OUR MEETINGS

Easter was a happy occasion at First Friends, Richmond. Culminating three months of quiet invitation and personal conferences in which the Pastoral Committee was active, forty-four new members were welcomed after the meeting on Easter morning. About forty young people assembled for a special service at daybreak, followed by breakfast in the church dining room—a major experience of self-organization and cooperation. Appeal was made for a special sacrificial Easter offering of \$300 to insure the discharge of obligations the meeting had assumed in its budget, and when the special Easter offering envelopes were opened they yielded \$311.99. Music, which has been a great satisfaction under the direction of Percy G. Robbins, predominated in the Easter morning service, and fittingly spoke for singing hearts.

Work of redecorating the large meeting room will be undertaken following Easter. An accredited leadership training unit was offered for Vacation School workers beginning on the next Monday night. A new young people's group of junior high school age will meet on Sunday afternoons.

Easter Sunday at the Carmel, Indiana, Friends church was a big day with splendid attendance. There was a total of 278 at Sunday School and more than three hundred were present at the Easter program given by the Primary Department and Junior Christian Endeavor at the close of the class hour. The Sunday School orchestra also favored with a special number, "Easter Morn," under the direction of Mildred Donahue.

A near capacity audience attended the morning worship hour. Features included a dedication service for Cradle Roll children, recognition of new church members, special music by the Junior Choir under the direction of Loreen Spitler, and the sermon, "The Risen Christ," by the pastor, Donald B. Spitler.

The names of nine babies have been added to the Cradle Roll during the past year and twenty-four new members have been received in the church. Since Donald Spitler accepted the pastoral call at Carmel a year and a half ago, the membership has been increased by more than seventy.

A sacred music program was presented in the church auditorium Easter evening before a large audience by the Carmel Music Study Club, several members of which are members of the church.

Mooreville, Indiana, Meeting, Western Yearly Meeting, held an encouraging service on Easter Sunday in which seven persons requested membership; and nine children, of ages six to eleven, publicly

professed conversion and requested transfer to active membership. These nine children, and two of those requesting membership, are members of a group of junior Friends of whom a total of seventeen have come into active membership in less than three years. In this service parents were invited to present their young children as evidence of their desire that the Church should extend its spiritual care to them, and to promise their parental effort to bring their children up "in the nurture and admonition of the Lord." Thirteen parents came forward with ten children. Albert L. Copeland is pastor of the meeting.

Easter Sunday was truly a joyous Easter at the North Denver Friends Church, Denver, Colorado. The program presented by members of the Sunday School was greatly enjoyed. A record-breaking attendance was had at both the Bible School and the morning worship service. A custom followed recently, is the reading of a portion of the Discipline at the morning service and at this time the very appropriate paragraph on "The Resurrection and Final Judgment" was read by Mildred Rinard. The subject of the message by Glen Rinard was, "Many Infallible Proofs." (Acts 1:3.) Eight new members were introduced and welcomed into membership. On Loyalty Day, January 8, nine new members were received and a short time before a family

of four became members of the meeting. We feel that God's blessing continues to rest upon our meeting under the consecrated leadership of Glen and Mildred Rinard.

Members of the Christian Endeavor had an Easter breakfast together at the Bobbitt home and at the meeting on Easter evening the topic for study was, "The Triumphant Fact of the Resurrection," with Marjorie Bobbitt as leader. The subject at the evening worship service was, "The Commands of Easter," given by Mildred Rinard.

Wednesday evening prayer meetings are held at the homes of members, except on the first Wednesday of each month when Monthly Meeting is held at the church following the church-night supper.

The Woman's Missionary Society meets on the second Thursday afternoon of each month. At the meeting April 13, the annual reports were given and the new officers and chairmen of the committees were installed. Six new members were gained during the past year and all required work was done. The president, Dora Kenworthy, has been reelected for another year.

On Easter morning Muncie, Indiana, Friends gathered at Memorial Church at 5:45 while trumpeters in the church tower played hymns. The sunrise services in the form of a silent meeting began at 6:00, after which an Easter breakfast was held with 123 present. Charles W. Sweet spoke on his trip in and about Jerusalem and very acceptably described the place of the crucifixion, the garden, the tomb and other outstanding sites. The larger part of this group was composed of young people. At the morning worship service, William J. Sayers, pastor, took as his Easter theme, "Dawnlight." Approximately twenty-five new members were welcomed into the meeting at this time.

In the evening services music was furnished by the Senior and Young Friends Choirs. The pastor spoke inspiringly on "April Prospects." The attendance at all meetings during this "greatest of days" was estimated to be over 1200.

The opening of spring has been opening doors of inspiration and blessing to the church at Penn, Michigan. Amid snows, ice, sickness and other winter problems, the attendance has held up well but with spring has come greater interest and attendance.

Good Friday was observed with a special and a very sacred service in the church at night. Special music on the subject of the Cross featured the service as all again recalled the tremendous cost of redemption. The pastor, John J. Main, brought a message from the text, "God

Pretty Work Western Quarter!

We salute the Christian Endeavor young Friends of Western Quarter in North Carolina Yearly Meeting. This is why:

Their Quarterly C. E. rallies are featured by the award of a banner to the group of young Friends making the highest score on a given point system. The latter is changed nearly every quarter in order to stress different phases of work. Here is where the story begins to get exciting—for us at least. It occurred to the leader, Victor Murchison, to give points for subscriptions secured for The American Friend. So far, fine! The results? Finer still. Here they are:

From Centre Meeting.....	15
From Cane Creek Meeting..	10
From Providence Meeting..	10
From South Fork Meeting..	1

Total.....36

Our thanks to these loyal, energetic young people, and to the older Friends who cooperated with them. So speaks

YOUR CHURCH PAPER

was in Christ, reconciling the world unto Himself." (II Cor. 5: 19.)

On Easter Sunday morning a fine crowd welcomed into full fellowship one new member and two who were transferred from associate to active membership. There will be at least two more accessions in the near future. The transference of the associate members to the active list was a definite result of a revival meeting. Revivals do pay. On Sunday night, the church was filled to hear a special Easter program consisting of readings and exercises by the children and a cantata by the young people and older folk, entitled, "The Prince of Life." It proved to be a great blessing.

The young people of the church were invited to furnish special music at a rally of the district meeting of the Methodist Protestant Church on April 23 and the pastor was invited to give the message on that occasion.

The meeting was favored by having the Michigan State President of the W. C. T. U., Mrs. Dora B. Whitney, deliver a convincing and convicting address to a nearly full house, on March 26.

Wilmington, Ohio, Meeting observed Easter Sunday with a beautiful service. The choir, under the direction of Raymond Rose, presented a program of music when anthems, solos and duets were ably given and appreciated by the large audience. The pastor, A. Ward Applegate, gave a short sermon and presented his preparation class of nineteen boys and girls. These were presented as active members and each was given a Bible from the Monthly Meeting. Preceding Easter a drive had been made for funds to repair and redecorate the church and parsonage. The chairman of the finance committee reported the amount had been raised. This report was most gratifying as it showed our people not only had a mind to work, but to give.

On Easter morning, the young folks of Traverse City, Michigan, Meeting, with the pastor, Chester B. McKean, arose at four-thirty and went out west of the city, where they could look over Grand Traverse Bay, and held a sunrise service. Afterward all returned to the church and enjoyed a bacon and egg breakfast.

The worship service on Easter morning was an inspiration to gladden the heart of the pastor, Chester B. McKean, when a full house greeted him and a choir loft full of young people. The cradle roll gave recognition to the babies enrolled and discovered there were three sets of twins in the service, with two other sets at home. In the evening the Friendship Class presented a play entitled, "Barabbas," to a large audience.

Friends participated in the Good Friday three hour service in the Central

Methodist Church. Chester McKean was program chairman and had given a great deal of time to a well planned program, which was attended by seven or eight hundred people. The service was divided into seven periods, the Friends having the last period, composed of a duet by Odessa Christopher and Dorothy McKean, accompanied by Judith Wales. The Scripture was read by "Mike" Riley, and the message was given by the pastor.

The church has a live prayer meeting that meets each Thursday evening and those attending are reading the Bible through, chapter by chapter. More than half of the group are young people. The attendance at the worship service and Bible School are growing both in the adult groups and the children's departments.

Amboy, Indiana, Friends enjoyed a week of pre-Easter evangelistic services when the pastor, L. Herbert Reynolds, preached a series of powerful sermons, which were an inspiration to the large audiences. On Easter Sunday, the pastor conducted a dedication service for all babies of the meeting born since last Easter and extended welcome to all new members. Approximately 255 were in attendance. In the evening, Dr. Harold Cooper, former missionary to India, author and world traveler, who recently returned from a six months world tour, spoke informingly of world conditions.

The last family-night meeting was held in the basement of the Friends Church, April 20. These monthly meetings have been held during the past six months on the regular prayer and business meeting nights. A pot-luck supper was served at each meeting, at which the average attendance was approximately seventy.

EAST WHITTIER MEETING NEWS LETTER

Our pastor, Moses T. Mendenhall, continues to bring us spiritual and heart-searching messages from week to week.

LIGHT

Half a mile below the sea
Where neither sun nor star has shone,
The fish ingeniously control
Lighting systems of their own.

Some bear them high above the head
Like miners' lamps; along a gill,
Behind the teeth, around an eye,
They turn them on and off at will.

I, too, may safely find my way
Through dreary wastes of starless night,
For in my spirit's power-house
Is swiftly generated, light.

MARY FERGUSON LEGLER.

Dayton, Ohio.

On Easter morning he was speaker at a sunrise service on Mt. Lookout in the hills above Whittier. This service was sponsored by the Young Peoples' Inter-church Council. A vesper service was held at East Whittier with the cantata, "Immortality," given by the young peoples' choir.

California Yearly Meeting has been making plans for the erection of a summer camp to be built in a location as central to all Meetings in the State as possible. A site in the mountains near Porterville has been selected. Work upon clearing will begin on June 29. This resort will be used for meetings for pastors, Christian Endeavor conferences, etc.

Faithful women of the Woman's Missionary Society meet on Thursdays for an all-day quilting session. In March forty-five ladies enjoyed a pot luck luncheon at noon, after which a program was given. A playlet upon Stewardship was one feature, and Mite boxes were opened for the second time this year. Contents will be used to aid in the support of East Whittier's own missionary in the field, Dorothy N. Cammack, of Honduras. Present at this session were Mrs. Brower of Indianapolis, and Mrs. Grace Stevens of Des Moines.

Monthly Meeting chairman of Peace and Legislation, Richard Haworth, once a month brings to the opening of Bible School or worship service, five-minute recitals of world conditions and the remedy for the evil according to the teachings of Jesus Christ.

Our aged friend, Thomas D. Barnett, has been confined to his home by illness for several weeks. His eighty-ninth birthday was quietly celebrated on April 7, when he received greetings from friends far and near.

Martha Mitchell, widow of the late Andrew F. Mitchell, enjoyed visits from a nephew and niece, recently—Raymond Jordan and his sister, Genevieve Orme, from Indianapolis, Indiana.

When you come to California to the Fair visit East Whittier Meeting and sign in our beautiful new guest book. We shall be glad to welcome you at any time.

Nearly one hundred persons were present on Ladies' Night at the Brotherhood Supper in the social hall last month. Special music was rendered by a group of High School girls from the Russian Protestant Church of Los Angeles, who sang unaccompanied and in their native tongue. The brilliant speaker of the evening was Mrs. Lula Shepard, famous lecturer, on "Father Divine and his Heaven in New York City." She also told of her visit to the Dionne Quintuplets.

Several of our Bible School teachers have been attending Leadership Training classes in Whittier.

QUAKERDOM AT LARGE

Ex-President Herbert Hoover has accepted an invitation to deliver the Commencement address at Earlham College on June 12, "barring some imperative emergency." * * * *

At a two-day meeting of the Nebraska Association of Church Colleges held last month, President O. W. Carrell of Nebraska Central College was named vice-president of the Association for the ensuing year. * * * *

Edwin Way Teale, a graduate of Earlham College, who is a member of the editorial staff of *Popular Science Monthly*, and who is an active member of the New York Entomological Society, is the author of a new Dutton book, "The Boys' Book of Insects." Edwin Teale is a nephew of Winifred Way Wencke, who for several years has represented the American Friends Service Committee in her active program of welfare work at Logan, West Virginia. * * * *

On April 12, 1874, Charles E. Veeder and Ella Cook, now resident in Long Beach, California, were married in southern Wisconsin. In token of their approaching sixty-fifth wedding anniversary and in appreciation of their long years of noble living and devoted service, many friends remembered them with messages of greeting. Among the tokens greatly appreciated by our friends was a beautiful Easter lily, one of whose buds graced the occasion by bursting into bloom on the anniversary day. * * * *

A recent issue of the London *Friend* announces the marriage on March 25 of Alfred William Braithwaite and Mary Millior Barlow, young Friends whose acquaintance several of our readers doubtless made at the Friends World Conference in 1937. Alfred Braithwaite is a son of the late William Charles Braithwaite, who contributed two volumes to the Rowntree series of Quaker History, while Mary Barlow Braithwaite is the daughter of the late John Henry Barlow, for several years Clerk of London Yearly Meeting, who presided over the sessions of the first World Conference of Friends held in London in 1920. * * * *

Allen D. Hole, Jr. and his wife, Helen Bell Hole, who are representing the American Friends Service Committee at the Paris Center in France this year, made a hurried trip to their homeland recently and spent several days in Richmond at the home of the former's father,

Allen D. Hole of Earlham College. They express the deepest appreciation of the French Friends whom they have come to know and love, and speak most sympathetically of the way in which Friends in France are facing up to the implications of threatened European war. The Holes sailed for France on the *Queen Mary* last Friday to remain until August, when they will return to the United States, preparatory to reestablishing themselves at Westtown School. * * * *

The Civic Achievement Award of the Rochester, New York, Rotary Club for 1938 was conferred last month upon a Friend, Mary T. L. Gannett. This annual reward is given for "distinguished service to Rochester," and was presented this year by Dr. Albert W. Beavin, President of the Colgate-Rochester Divinity School, who characterized the recipient as follows: "Champion of unpopular causes which in time became popular, champion of the rights of minorities which in time became the care of majorities; she has exemplified the quiet composure, linked with militant effort for causes touching the conscience, that has been characteristic of many distinguished persons who had Quaker background and upbringing." * * * *

Inasmuch as the pastor, Everett Chapman, was recuperating from the flu, the Editor and Company drove to Selma, Ohio, April 16, to speak at the morning meeting for worship. It was heartening to note how the Chapmans, who came there the first of the year from Collins, New York, are reviving interest among Selma Friends. We called at the parsonage and found the man of the manse in fair form considering the fact that, as if the flu were not enough in itself to contend with, the roof of their house had caught fire one day during the week. The neighbors rushed to the rescue and extinguished the flames. The friendly associations of the day were climaxed by a dinner visit at the farm home of Howard and Anna Wildman. * * * *

Friends received honorable mention in the regular Columbia broadcast, "Americans all—Immigrants All," on Sunday, April 16. The topic for dramatic presentation that day was the question of how social change has been made in our democratic way of life in this country. Friends were extolled for contributing to social progress on the basis of the supreme value they place on the development of the human spirit. As past ex-

emplars of this contribution, William Penn, Anthony Benezet, Daniel Pastorius and John G. Whittier were mentioned, while our present day work in the soft coal areas, with particular reference to Neffs, Ohio, was named as an up-to-date manifestation of the Quaker concern for social welfare. * * * *

At seventy-eight years of age and still active in Christian service, Leannah Hobson Williams sends a word of greeting to her many friends among whom she has labored in Christian service both in this country and in the British Isles. As indicative of the fact that she is far from belonging to the "ineffectives," she and her husband, Zeno Williams, were up at four o'clock on Easter morning to hear the Papal message over the radio, drove several miles to address an Easter sunrise service in a Presbyterian church, and after returning home for more Easter broadcasts, drove twenty-five miles to attend their own meeting at Farmers Institute at which the Easter message was given by Laurence Hadley of Purdue University. She is in her fourth year of service as pastor of that meeting. * * * *

As noted recently in these columns, a Friend, Elisabeth Marine-Harvey, is organist for the World Wide Broadcasting Foundation, Boston, Massachusetts, and is one of the few women radio organists whose programs girdle the globe. She broadcasts over W1XAL, Boston short-wave station of the Foundation. On next Sunday, April 30, at five o'clock Eastern Standard Time, she presents an organ recital which many readers, we trust, will arrange to hear. On Easter she presented an organ recital at Old South Church. She will appreciate letters from friends who hear her broadcasts. While engaged in her radio work, Elisabeth Marine-Harvey, who already has degrees from Johns Hopkins and Columbia, is enrolled at Radcliffe College as a candidate for the Doctorate in Music. * * * *

Elihu Grant, Professor Emeritus of Biblical Literature at Haverford College, now of Stamford, Connecticut, made the Editorial office a pleasant call last week when attending sessions of the annual meeting of the American Friends Board of Missions. Through long years of personal knowledge of the people in Palestine through his research in archaeology, he is naturally greatly distressed over the deplorable conditions suffered by the native population of that country for whom he has a real affection. Greatly as he

deprecates the persecution of the Jews in Germany and other countries, he does not feel that their sad plight justifies a pro-Jewish policy in Palestine that does injustice to the Arab residents. He is concerned that steps be taken to provide relief for the thousands of Arab children there who have been made orphans through the civil strife that has been raging in the Holy Land.

* * * *

It will be of personal interest to the many American Friends by whom he is affectionately known, to learn that for reasons of age and ill health our English Friend, J. W. Harvey Theobald, has found it necessary to retire from his more than thirty years of service as Secretary of the Friends Temperance Union. He was seventy-six on April 6. As *The London Friend* puts it, "His enthusiastic personality will be missed by a large number of people who used to call on him in his office at Friends House, but he hopes that he will still be able to visit some Meetings and speak not only on Temperance but on other subjects which are so dear to him and on which he feels so deeply." The Chairman of the Executive Committee of the Union says of him; "It will be very difficult to find a successor with his great organising ability, power of speech, enthusiasm, experience and deep knowledge of his subject or who has the ability to throw himself into the work so wholeheartedly and in so well-sustained a manner as Harvey Theobald has done and in which of late years he has had the able assistance of his daughter Eileen."

NEWS OF OUR MEETINGS

From March 28 to April 2, inclusive, Willard O. Trueblood conducted special meetings in the Dublin, Indiana, Meeting which proved inspiring and strengthening. On each evening a group of the meeting had charge, those thus participating in the leadership being the Elders and Overseers, the Bible School Committee, the Missionary Union, the Young Married People's class and the Senior and Junior Christian Endeavorers.

* * * *

On Sunday, April 2, the Peace Committee of Westland, Walnut Ridge Quarterly Meeting (Indiana Yearly Meeting), had charge of the services for the day. In the morning, Mildred Kearns Hoadley of Spencer, Indiana, gave a splendid address, and a play, "Return," was presented at the evening meeting. On Easter Sunday night, the Sunday School gave an Easter pageant, which was much appreciated.

* * * *

Westfield Quartely Meeting (Western Yearly Meeting) was held at Sheridan, Indiana, April 1. Lena Cox, pastor at

Hortonville, gave a timely message at the meeting on Ministry and Oversight Saturday morning. At the regular session, Fredric E. Carter, Yearly Meeting Superintendent, gave a wonderful sermon that deepened our faith, courage and obedience to our Lord. The transaction of the business followed. . . Sheridan Meeting enjoyed ten days of inspiring Pre-Easter services with Fredric Carter giving the messages, the first five evenings and Robert Wilburn, pastor, closing the services.

* * * *

The Evangelistic Committee of the Yearly Meeting of Friends for New England met for its annual retreat with North Berwick, Maine, Friends on Friday and Saturday, March 31 and April 1. The first session was devoted to a discussion on the subject of the "Minister and his Responsibilities," at which time Harvey Jones read a paper "The Minister and his Reading." Lindley J. Cook, who with his wife, Corona, have been very successful in the education of their young people's groups, introduced the subject of "The Minister and Character Building Among the Young People." The regular business of the Committee was conducted Saturday morning. Earnest consideration was given to the raising of the United Budget, and plans were laid for the coming Yearly Meeting sessions in June.

* * * *

On Easter Sunday, New Castle, Indiana, Friends welcomed twelve new members into the Meeting and twenty-two were transferred from associate to active membership. The past few months have been busy ones for the members of the meeting. The outstanding event of March was the series of evangelistic meetings held under the leadership of Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting. Other recent activities include: cottage prayer meetings sponsored by the Elizabeth Fry Class; the presentation to the meeting of a Christian flag by members of the Keystone Class; a lecture, "The Debunker," by John Harvey Furbay, sponsored by the William Penn Club; a class in preparation for active church membership was conducted throughout March; and on March 2, five members of the meeting attended the regional Peace Conference at Carthage, Indiana.

* * * *

Errol T. Elliott, pastor of the First Friends Church of Indianapolis, spent the week of April 9 to 16 conducting a series of meetings in Georgetown, Illinois. The Sabbath morning worship service during his absence was conducted by members of the meeting. After many months of serious illness, Alvin T. Coate was able to be present and contributed richly to the spirit of the service. . . Most

recent of visiting Friends ministers have been James R. Furbay of Marion, and Robert E. Cope of New Castle, who spoke on Church Nights, March 24 and 31, respectively. The meeting feels that such inter-visitation of ministers is important in strengthening the ties of fellowship and the spiritual purposes of the Society at large. . . The Monthly Meeting has extended an invitation to the American Friends Service Committee to hold one of its regular meetings in Indianapolis, at such time as may be agreeable to the Committee.

NORTH CAROLINA PASTORS' SHORT COURSE

BY CECIL E. HAWORTH

The pastors of North Carolina Yearly Meeting assembled at Guilford College for their Second Annual Short Course on March 27. The Guilford campus had not yet put on its normally attractive spring dress although jonquils and redbud were an earnest of things to come. Any lack of warmth in the atmosphere was compensated for by the cordiality of the group fellowship which was undisturbed by even the vigorous conflict over Chinese checker boards, concentrated upon until late at night. The absence of the college students, gone on spring vacation, left the dormitories and dining hall for the full enjoyment of the visitors. All but eight of the active pastors were present at least for a part of the time.

The formal program began at eight in the morning with a devotional study of the First Epistle of John, led by J. Waldo Woody, which made an appropriate beginning for the day. The second period was under the direction of Percy M. Thomas, now travelling under the auspices of the Five Years Meeting, and who was the only outside visitor. These periods were used to discuss the administrative problems of the pastor; frequent questions and much discussion attested to the stimulating nature of this hour.

Samuel L. Haworth, Clerk of the Yearly Meeting, led the third period each day, which was used largely on the topic, "What Friends Should Do in Case of War." The pastors felt that they were given some foundation principles to guide them in their thinking about Friends' testimony for peace. The last period before lunch took up a number of pastoral opportunities: "The Minister and the Physician in the Sick Room," led by Dr. F. R. Taylor of High Point, "A Proposed Reading Course for Ministers," by Howard W. Cope, and "The Minister and Books," by the writer.

Only one period was used for conference in the afternoon. A symposium on "Evangelism" was led by Howard W. Cope, Bascom Rollins, and Mrs. Milner

Angel Cox. Recreation held full sway for the rest of the time; the croquet court proved to be the favorite place for ministerial combat. The evenings were profitably spent with President Clyde A. Milner, speaking on the international situation; Joseph D. Cox on "A Business Man Looks at Church Finance," and a closing message fittingly presented by Percy M. Thomas.

The group adjourned on Wednesday night to meet with the Asheboro Street Friends where Francis Anscombe of Salem College gave a most informing address on "Justification by Faith."

The guiding hand of the Yearly Meeting Secretary, Murray C. Johnson, was evident in a helpful way in the planning for and carrying out of the Short Course, as is always true of all Yearly Meeting activities. The cordial fellowship of the group was broken with reluctance; one pastor on his way home expressed the thought of us all when he remarked, "I feel a little bit lonesome."

AGGRESSIVE EXTENSION IN PACIFIC NORTHWEST

A successful Friends' development has taken place along the Columbia River in southern Washington, with Frederick B. Baker as pastor, and Mary Allen and Olive Terrell as parish workers. There was only one Friends family near Camas, Washington, five years ago, but a Sunday School and church was organized at Prune Hill. In the Spring of 1936, two Christian Endeavor Societies were started as well. Portland Quarterly Meeting recently set up a Monthly Meeting there with fifty-four members, and a congregation of many more. In the Summer of 1937, a small Sunday School was organized in a rented house in the city of Camas, and the work grew until a meetinghouse had to be built. There were no Friends families in this area, but the Evangelistic and Church Extension Board underwrote a \$4,500 building program, and now the local group is paying off their debt by monthly payments. They now have a local meeting, Junior Church, two Christian Endeavor societies, and a choir of twenty voices. The morning worship attendance averages eighty-five. There have been people converted every Sunday since last October. These two churches now maintain a promising Sunday School at West Mill Plain, and are looking forward to entering the city of Washougal, Washington soon.

Zenas Perisho, Friends missionary with his membership at Greenleaf, Idaho, moved his family to Unity, Oregon, in the Blue Mountains. He felt a concern for the religious life of this mountain area, where there is no church for forty miles. He secured the use of the school building last September, and now has a congregation of around forty. On

Easter Sunday he organized a new Sunday School at Herford, Oregon, twelve miles away, with forty members.

The Community Church at Homedale, Idaho, faced last Fall the problem of church loyalty and organization and voted in March of this year to affiliate with Friends. Their attendance has averaged 125 at Sunday School, 80 at Meeting for Worship, and they also boast a Christian Endeavor Society of about 35. A local meeting is being set up by Boise Valley Quarterly Meeting, and they hope to secure a resident Friends pastor by June first.

The new farming district of Owyhee Heights, under the irrigation project of the Owyhee Dam, in Eastern Oregon, found itself without a Sunday School. There are about 125 school children in the district. Workers from Greenleaf meeting have been conducting a Sunday School in the home of Glen Beebe, a Friend. Attendance has averaged 45 since February first, and the people are looking forward to the coming of a pastor soon.

At Rose Valley, Washington, Oscar and Ruth Brown have been pastors for the last three years. There were no Friends in this residential district, but Oscar Brown worked in the Long Bell Mills, of Longview, Washington, supporting himself and building with his own money a fine six-room parsonage. The Yearly Meeting is helping finance a meetinghouse, which nears completion. Attendance averages about sixty.

A new meetinghouse has been constructed by Boise Valley Quarterly Meeting at Whitney, a new suburb of Boise, Idaho. This new district is fast becoming a leading residential section with about three thousand unchurched people. Employment was given local workmen and over thirty men of the other Friends meetings nearby donated their time. The building was thus completed for the low cost of \$900. Norman and Lolita Hinshaw Gundry, former missionaries of the Sudan Interior Mission, were placed in charge of the work, and the first meeting was held February 26 with 127 in attendance. Attendance has since grown to 184. Classes are manned by workers from First Church, Boise, and a Christian Endeavor Society organized. At a recent get-together, over two hundred were present. This phenomenal development was given a full column, front page feature article in the *Capital News*, Idaho's leading evening daily. The NBC-KIDO news reporter gave part of his daily broadcast to it. The local organization is now giving their morning offerings to a fund for the enlargement of the building. At the time of the first meetings, there were no Friends in the community.

Milo Ross has accepted a call to remain for his fourth year as pastor of Greenleaf Monthly Meeting, Greenleaf, Idaho. Thirty-eight members were re-

ceived this last year, bringing the total membership to 420.

A new meetinghouse was dedicated by Chester A. Hadley, at Ontario, Oregon, March 26. This meeting is located in a new irrigation project in Eastern Oregon, and has an attendance of about 45. Hubert Murdock recently held a successful series of Easter services. Leroy White and Calvin Hull are co-pastors.

The new meetinghouse at Midway City, California, nears completion. The congregation there has been worshipping in the local community club house for the last four years. Clifford Jones is pastor.

MISSIONARY CONFERENCE AT STOCKPORT, IOWA

Many from Pleasant Plain and Salem Quarterly Meetings met together in a Missionary Conference at Stockport, Iowa, March 21. The theme of the conference was, "Jesus is Coming." In the morning session, a devotional period was conducted by Grace McCracken of Pleasant Plain Quarterly Meeting and was followed with a special message in song by Pearl Wickoff. The first message of the morning was brought by Lauren Phinney, pastor of Pleasant Plain meeting, using the subject, "Why the Positive Statement, 'Jesus is Coming.'" Frank and Blanche Conover, pastors of Cedar Creek meeting, brought a message in song, after which Blanche Conover spoke on "Ye Shall Be My Witnesses in Jerusalem."

In the afternoon session, a devotional period was led by Bessie F. Collins of Salem, followed by a special number in song by Lewis H. May, pastor of Stockport and Hickory Grove meetings. Bessie Franc Brown, pastor of Richland and Woolson meetings, spoke on the subject, "Witnesses unto the Uttermost Part of the Earth." This was followed by a vocal duet by Luther McCracken and Lula Martin of Woolson. The fourth message was brought by Paul Barnett, pastor of Salem meeting, using the subject, "How Shall We Witness?"

Near the close of each session opportunity was afforded for discussion in which many took part. A basket dinner was served at noon in the school gymnasium near the meetinghouse. A very large group attended, and the contributions and fellowship made possible by the two Quarterly Meetings assembling together, were most worth while.

ST. PETERSBURG MEETING CLOSES GOOD SEASON

In each of the past five years the St. Petersburg, Florida, Meeting has been held in the Social Room of the United Liberal Church every Sunday at 2:30 p. m. throughout the first three months

of the year. This season the attendance started with 48 and reached a maximum of 112. The average attendance was 55 in 1935; 58 in 1936; 62 in 1937; 65 in 1938; and 84 in 1939. For the season just closed the meeting register shows attendance from thirteen States, the District of Columbia, Canada and England.

The Christ within seemed to be realized as the guiding light in the periods of silence and in the vocal messages. Usually the meeting has been privileged to hear six or seven messages and never less than three or four.

A few persons who were attenders in 1938 joined the Society of Friends last Summer and were back with us as members this season.

Finances have been collected by the meeting for local expenses and for helping the American Friends Service Committee, including the Friends World Committee for Consultation and the American Friends Fellowship Council.

Friends held one picnic in the pavilion on the pier at Tampa Bay, one at the beach at Indian Rocks and two picnics on Treasure Island in the Gulf of Mexico. Sixty of our number made a round trip of about 130 miles and participated in the fifth annual "All Florida Friends Meeting" held in the open air in Crystal Lake Park, Lake Wales, Florida, on February 21.

CHARLES A. ZAVITZ.

WILLARD O. TRUEBLOOD AT WABASH, INDIANA

A ten-day meeting with Willard O. Trueblood as evangelist closed Sunday, April 16, at Wabash, Indiana, Meeting. Willard and Caroline Trueblood were present for the first meeting and supper at which a large number of Friends attended, but Caroline Trueblood was unexpectedly called to California and it was necessary for her to leave the next day.

On Sunday evening, April 9, a meeting for young people was held in the church basement. Easter colors used in table decorations made a lovely setting for the supper and worship service which followed. W. O. Trueblood in his inimitable way addressed forty-five young people about his visit to Palestine last year. With two young people as models, he displayed wedding costumes worn by a bride and bridegroom of that country. The group attended the evening service in a body.

On Thursday afternoon Willard Trueblood addressed a joint meeting of the Ladies Aid and Missionary Societies, using as his subject, "Present Day Problems of Palestine." During his stay, he visited White's Institute and the Senior

High School, giving an impressive address to each school.

A goodly number were present each evening to hear his searching and inspiring messages. It has been a time of real spiritual benefit for all who were privileged to attend. There were twelve additions to the church.

SUMMER SCHOOL SPEAKERS AT PENDLE HILL

Dr. Fritz Kunkel, Christian psychotherapist of Berlin, author of "Let's Be Normal," "God Helps Those," "Character, Growth, Education," and other works, will lecture at Pendle Hill Summer School, June 29 to July 27, 1939. Other lecturers will be Douglas V. Steere, Associate Professor of Philosophy, Haverford College; Elizabeth Kunkel, psychologist, specialist in infant behavior and marital problems; Emilia Fogelkou Norlind, lecturer and author from Jakobsberg, Sweden; Peter Scott of South Wales, worker in rehabilitation. Detailed announcements may be secured from Pendle Hill, a center for religious and social studies, Wallingford, Pennsylvania.

CHILDREN'S CENTERS FOR FAIR VISITORS

An interchurch committee headed by the Rev. Frederic Underwood of St. Bartholomew's Parish, New York City, has organized several centers near the parks where children of World's Fair visitors may be cared for during the day in the educational and parish buildings of the churches. This has been done as an expression of the churches' hospitality to summer guests, and because such facilities are needed for little children from three to seven. The children will be cared for and fed in small groups for a nominal non-profit fee daily. These centers will be open from nine to five o'clock daily except Sundays from June 15th until September 15th. A notable group of church men and women have lent their names and support to the Children's Centers program. Those who wish to use the facilities of the Centers should write to Children's Centers, care of Federation of Churches, 71 West 23rd Street, New York City.

THE GREAT SCULPTOR

God makes a miniature

Of every flower and weed,

And molds it with precision

Into a tiny seed;

For every miracle of nature

The Creator makes a plan;

He carves the image of Himself

Within the heart of man.

MARY BLACKBURN.

New Vienna, Ohio.

MARY DOAN HOLE

Following an extended period of failing health, Mary Doan Hole, wife of Dr. Allen D. Hole, Professor of Geology in Earlham College and Curator of the Joseph Moore Museum, died at her home in Richmond on April 6. She was born at Westfield, Indiana, the daughter of Abel and Phebe Lindley Doan. Her educational background and contacts were very broad. In addition to her education at Earlham College and at Purdue and Cornell Universities in this country, she studied at Oxford University in England. For some years preceding her marriage, she was a teacher of English in Purdue University and in Wilmington College.

Throughout her active life she was always a leader in cultural and civic activities. In her own community she served at different times as president of various art and literary organizations. For a number of years she was Chairman of the Committee on International Relations of the State Federation of Women's Clubs and a member of the State Board of that body.

Prominent as she was in all these connections, it was distinctive of Mary Doan Hole that her basic and first allegiance was given to the work of the church with which she was so intimately identified. In various capacities she served the Society of Friends locally and in the larger sphere. From time to time she had been Clerk of the Monthly Meeting of First Friends Church and had served as Recording Clerk of Indiana Yearly Meeting. There was no more loyal a member of the Friends Women's Missionary Society of Richmond, at whose first meeting following her passing an impressive memorial service was held in which many expressed their heartfelt appreciation of her steadfast devotion.

Entirely apart from its content, the title of a current book, "Reaching for the Stars," aptly characterizes the life of Mary Doan Hole. Intellectually and spiritually she continually aspired to the highest and set herself for its attainment.

Those who knew the home which was so largely a beautiful expression of her personality could say of her as it is said in St. Paul's, London, of the great architect: "If a monument you would seek, look about you." That home is her monument in an artistic sense but even more in the spirit which has pervaded it and in the fruitage which it has produced.

Surviving are the husband and two sons—Allen D. Hole, Jr., who with his wife, Helen Bell Hole, is representing the American Friends Service Committee this year in directing the work of the Paris Center in France; Francis D.

Hole, now a graduate student at the University of Wisconsin; also four sisters—Martha Doan, Westfield; Frances Doan Streightoff, Indianapolis; Emma Doan Furnas, Leesburg, Virginia; Anna Doan Stephens, Pasadena, California, and a brother, John L. Doan, Chambersburg, Pennsylvania. Funeral services were conducted at the home, in charge of W. Bruce Hadley.

WILLIAM O. BARNARD

New Castle, Indiana, Friends lost a loyal, substantial Friend on April 8 in the passing of Judge William O. Barnard at the age of eighty-six years. Until almost a year ago when he suffered a broken hip, he continued to be quite vigorous both in thought and work.

William O. Barnard was born near Liberty, Indiana, coming of a long line of Quaker ancestry. Following his graduation from Spiceland Academy, he taught school for some years before studying law. Sixty-two years ago in his marriage to Mary Ballenger, a Christian home was established in which the spirit of mutual appreciation and loving helpfulness was ever manifested.

In his legal profession and in public life, William O. Barnard had a successful and distinguished career. His first elective position was that of Prosecuting Attorney and for several years he served as Circuit Judge. He was also elected to Congress from his district. In these and in other public capacities his services won for him the respect and confidence of his constituents.

As already indicated, W. O. Barnard was an active participant in the activities of his local meeting. No one was more concerned for its success or more active in its support. In the later years of his life Judge Barnard took an increasing interest in Yearly Meeting affairs. For many years he was a member of the Permanent Board of Indiana Yearly Meeting and also served on the Board of Trustees of Earlham College.

Integrity and loyalty, whether to cause or to friends, marked W. O. Barnard's qualities of character. He was decisive and forceful in personality and made his presence helpfully felt in whatever group he was associated. Impatient of bigotry and intolerance, he ably maintained the Quaker principles of intellectual freedom and respect for human personality.

Surviving are the widow, three sons in Indiana: Paul, George M., and Ralph Barnard, and a daughter, Ruth Griffith, who resides in Southern California. Largely attended funeral services were conducted in the New Castle Friends Church by the pastor, Robert E. Cope.

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BIRTHS

BARNETT—At Salem, Iowa, March 27, 1939, to Paul and Alice Barnett, a daughter, Alice Arlene.

BOLLING—At Providence, Rhode Island, January 26, 1939, to Landrum and Frances Morgan Bolling, a son, Roger Landrum.

CHOATE—To Ralph and Esther Chilson Choate of the Friends Africa Gospel Mission, Congo Belge, Africa, a daughter, Ann Lee, on February 24, 1939.

WILLIAMS—At Milford, Iowa, March 15, 1939, to Noel J. and Elvira Morgan Williams, a daughter, Lois Margaret.

MARRIAGES

GADDIS-JOHNSON—Near Straughn, Indiana, March 25, 1939, Mildred Lois, daughter of Arthur C. and Mabel S. Johnson, to Neil Gaddis, son of Ernest and Treva S. Gaddis of Fairmount, Indiana. Truman C. Kenworthy, minister.

DEATHS

BRYANT—At his home near Scranton, Iowa, April 11, 1939, Charley Newcomb

Bryant, aged seventy-three years. He was born in Green Garden, Illinois, the son of John and Ann Bryant, who came to America from England, settled in Illinois and later moved to Iowa. In 1888 he was married to Minnie Bortz who preceded him in death in 1930. A devout member of the Society of Friends, he served his meeting as Overseer and Trustee for many years. Surviving are three sons. Funeral services were conducted by his pastor, Mrs. Anna Albery.

DAVIS—At Hesper, Kansas, December 5, 1938, Samuel Hunt Davis, aged 91 years, the oldest resident of the Hesper community. He was born near High Point, North Carolina, and at the age of fourteen removed to Hesper in a covered wagon with his widowed mother, four sisters and a brother. In 1872 he was graduated from Kansas State Normal School and for several years taught school. In 1877 he was married to Emma Stubbs, and to them nine children were born. A birthright Friend, Samuel Davis helped in founding Hesper Academy, Hesper Friends Church and Friends University. He was keenly interested in local and national affairs in which he took an active part. He was deeply religious and made an honest effort to practice his religion in his dealings with his fellow men. The widow and eight children survive.

GILBERT—At his home in Traverse City, Michigan, April 15, 1939, Alvin L. Gilbert, aged 72 years. He was the first white child born in Cleon Township, Manistee County, Michigan, the son of Jeremiah B. Gilbert, who with his wife, came as pioneers to the region by steamer and by ox team. In 1910 he was married to Addie Parker, who preceded him in death. One of the older members of Traverse City Meeting, he was ever interested in Friends' activities. Surviving are one daughter, Francelia, two brothers (one the Circuit Judge) and three sisters. Funeral services were conducted by Chester B. McKean.

GILBERT—At her home near Straughn, Indiana, April 11, 1939, Lucy A. Gilbert, aged 70 years, the daughter of Abel and Lucinda Macy Gilbert. She was a birthright member of Hopewell Meeting, and always took an active interest in the various branches of the work of the church and Bible School. Funeral services were conducted by Charles S. Dudley, assisted by Emerson Cloyd.

HARDIN—At her home in Greensboro, North Carolina, April 14, 1939, Retta English Hardin, aged 94 years. Born at Trinity, Randolph County, North Carolina, Retta English became a teacher in the public schools and some of the "new"

ETERNAL POWER

The following poem appeared in THE AMERICAN FRIEND on December 11, 1924. It is being reprinted as an expression of the faith of the author who died in Boston, Massachusetts, on September 20, 1938.

I heard You calling from on high,
And did I answer, "Here am I"?
I did—And what was my reward?
I found my ever-loving God.

O God, who has so clear a call—
O God, who comes to one and all!

I know of many things You did,
But always You Yourself seemed hid.
You gently placed me near my work,
And from it I shall never shirk.

O voice, that has so clear a call—
O voice, that comes to one and all!

O Love, that is so great and strong—
O Love, that triumphs over wrong!
If we would listen to Your voice,
Then free from sin would we rejoice.

O Love, that has so clear a call—
O Love, that comes to one and all!

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University Friends Meeting, 3959 15th Avenue,
N. E., Phone Melrose 7450. Religious discussion,
10:00 a. m. Meeting for Worship, 11:00 a. m.

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methods in use today were employed by her many years ago. She had made her home in Greensboro for forty-six years. Ever one of the most loyal members of Greensboro Monthly Meeting, her sweet and loving spirit endeared her to all and her kindly influence will long be felt among those who knew her. Her husband, Robert Hardin, preceded her in death in 1937. Funeral services were held at Asheboro St. Meetinghouse, April 16, Joseph Peele and Howard W. Cope, ministers.

MENDENHALL—Near Earlham, Iowa, March 9, 1939, John J. Mendenhall, aged 76 years. He was a birthright member of Bear Creek Monthly Meeting, and retained his connection throughout his life except for a few years while he resided in Oskaloosa to advance the education of his family. He was the son of Joseph and Mary Ann Cook Mendenhall and in 1885 was married to Mira Hadley with whom he maintained a hospitable Christian home for fifty-four years. He served as Elder in and Clerk of the Monthly Meeting, Clerk of the Quarterly Meeting of Ministry and Oversight, trustee of White's Iowa Manual Labor Institute and trustee of Penn College. Integrity of Christian experience and fidelity in generous service marked his

life. Surviving are his wife; two sons, Lloyd H. of Earlham, Iowa, formerly a missionary under Friends in Cuba and Mexico, and Raymond E. of Westerville, Ohio, Chairman of the Five Years Meeting Board of Prohibition and Public Morals; and one daughter, Mildred M. Standing, formerly a teacher in Vermillion Academy. Funeral services were under the charge of Ben Harris, Nora Craven, and President Edwin McGrew.

WORTH—At Wichita, Kansas, April 2, 1939, William W. Worth, aged 96 years. He was born in Rush County, Indiana, but since 1882 had been a resident of Kansas. For nearly half a century he was active in the ministry. Although a veteran of the Civil War, for most of his life he was a sincere advocate of the peace principles of Friends. He was one of the most loved members of University Friends Church, often bearing testimony to the love and keeping power of Christ, and was faithful in attendance of church services as long as his health permitted. His wife, Edith Stanton Worth, also a minister, preceded him in death in 1937. Funeral services were conducted at University Church by Charles O. Whitely, the pastor, and Gervas A. Carey.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeannette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45; and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4485 Decatur Street, Telephone Gallup 8577 R.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names

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